



AMAA

Newsletter

FROM THE GENERAL OFFICE OF THE ARMENIAN MISSIONARY ASSOCIATION OF AMERICA, INC.
140 FOREST AVENUE, PARAMUS, N.J. 07652

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VOLUME IX

14
December, 1975

1882-89 No.4

Announcing . . .

*The Vartanantz and Martyrs'
Memorial Fund*

(For Details See Page 7)



*"Now remember this! Wherever this Gospel is
preached, all over the world, what she has done
will be told in memory of her."*

MATTHEW 26:13

PROCLAIMING THE GOSPEL IN WISDOM

EDITORIAL

Two extreme approaches to the proclaiming of the Gospel have been constantly visible in the history of the Church of Christ. Each has had its value but also its harm, thus establishing the truth that proclaiming the Word of God is not as simple as we might be tempted to assume.

The Institutionalized Approach

It is always inadequate, if not problematic, to categorize practices or movements under captions. On the other hand, without defining one's terminology, which is similar to tying an idea to a peg, one cannot speak understandably. For our present purpose, then, let us agree to name one extreme approach, *The Institutionalized Approach*. We could also have defined the method to be the *tradition-based*, the *historical*, the *authoritarian*.

The student of Church History will accept the following process without any difficulty: subsequent to the death and resurrection of Jesus, there arose a "Witnessing" ministry. Individuals, motivated by the redemptive life of Christ, proclaimed the Good News of God's grace to a people in bondage to many things and thoughts. The followers of the "Way" increased, the natural course of events led to the formation of groups, and Christian congregations were established to be called churches. The vitality of the "ministry" of *individuals* was tempered by the natural process of formulated rules and regulations so necessary when groups are organized. Consequently, the vitality of the early church was, in time, tempered by the *organized* church with its parishes and dioceses, and the leadership assumed (1) power, (2) claimed earnestly the church as an institution was the depository of truth as revealed in the established traditions, (3) and insisted salvation could not be obtained outside the church.

With the advent of the Lutheran Reformation there arose Charismatic movements and groups who took this principle of individual interpretation so far that Protestantism gave birth to about four hundred sects and denominations each with various emphases. I have been in worship services at the 11:00 a.m. Sunday hour on many occasions when challenges have been made to the worshippers (1) to raise their hands during the service, (2) stand up, or (3) go forward to the altar if they have the assurance of salvation. Such

liturgies and rites, participates in the Sacraments of the church and is fully immersed in its traditions. *Salvation thus becomes a process*.

The Individualized and Charismatic Approach

We shall term the other method of leading persons to Christ the *Charismatic* approach. This method may also be termed the noninstitutionalized, the individualistic, the inspirational or even the emotional one. Its ingredients are the right to individual interpretation of the Bible and a vocal acknowledgment of or witnessing to a concrete personal experience of salvation.

The institutionalized approach was rejected as a method of salvation by many groups and movements throughout the history of the church, the strongest one of which was the Lutheran Reformation in 1525. Luther rejected the concept that only the church could provide salvation to the individual follower of Christ in view of its knowledge to interpret the Scriptures correctly. Luther, in contrast, proclaimed that the Bible was the heritage of each individual and that by faith alone is a man justified. This was a revolutionary concept, with an equally revolutionary corollary: that any individual is able to understand the profundity of the Scriptures and to guide his life accordingly. Here was a great discovery and badly needed in the life of the institutionalized church, provided, however, the individual did not carry the implication of that privilege too far.

One wonders sometimes if the Socratic Golden Mean, which emphasizes a middle way, should not be operative in the proclaiming of the Gospel as well. All of which leads me to the conclusion that the proclamation of the Gospel needs to be tempered with wisdom, the source of which is self-understanding, sincere prayer and a deep loving concern for the other.

groups, with intense emphasis on the emotional response to their inner faith, have been successful in reaching a small sector of noncommitted Christians and have brought a sense of mission to the church. Their contribution, certainly to religious life, has been enormous in terms of providing missionaries, evangelists and preachers.

But, while the tradition-bound church has failed to bring enthusiasm to the disciples of Christ and stands condemned, the Charismatic-oriented church, along with its great benefits, has also brought some visible harms. Youth have been alienated by the overemphasis while others have developed guilt complexes and become psychologically warped.

William James has written an extremely valuable book entitled, "Varieties of Religious Experience" in which the reader is faced by the fact that God touches the lives of people in hundreds of ways—some through thunder and lightning, some through tragedies and accidents, some through the quietness that follows a storm, others through the "still small voice". For that reason, there appears to be a great danger on insisting on a uniform kind of personal religious experience. Those unable to obtain such a revelation become alienated from the church, while others, through guilt feelings and complexes, end up as emotionally disturbed people. Some of these see abnormal visions; others identify themselves with the unreal.

I am a most unfortunate man for I have seen many young and old persons suffer from such guilt complexes brought about by their inability to conform to a concrete format or style of salvation.

For an example, she added the heavy task of schooling to her other assumed responsibilities. She went to graduate from high school, then undergraduate work. Fired by her silent influence, all the rest did undergraduate level work. Today, the younger ones adore her and want to serve her—but she convinces everyone of them she has no needs!

HEKEMIAN FOUNDATION DONATES \$250,000.00 TO THE ARMENIAN MISSIONARY ASSOCIATION OF AMERICA

Samuel and Robert Hekemian have announced a gift of over \$250,000.00 by the Hekemian Foundation of Hackensack, N.J. to the A.M.A.A. in loving memory of their beloved parents. \$250,000.00 will be added and made a part of the original Samuel and Elizabeth Hekemian Family Endowment Trust established by the late Samuel and Elizabeth Hekemian in 1959. With the addition of this gift the Fund's assets will total just under \$400,000.00.

This gift of \$250,000.00 to the A.M.A.A. Endowment Trust will be used to provide scholarships primarily in the United States with particular emphasis for students in need of financial aid and to students exhibiting a good level of Scholastic Achievement in the field of Business Administration, Home Economics, Architecture, Engineering and Law. The scholarship assignments will be made jointly by the A.M.A.A. Scholarship Committee together with a representative of the Hekemian Foundation.

With this gesture, the Hekemian Family made a most fitting memorial to

their highly respected, loved and admired parents.

Elizabeth Hekemian was born in Holyoke, Massachusetts in 1905 and was married to Samuel Hekemian on April 28, 1928. The couple resided in Hasbrouck Heights, N.J. and were blessed with four children, Samuel Hekemian, Jr., Robert, and twins, Marilyn (wife of Dr. John B. Voskian), and Ann (wife of Mr. Serge Krikorian). She entered her eternal rest on November 15, 1964 at the young age of 59.

On occasions of celebrations as well as eulogies made, she has been presented as an exceptional wife, mother, friend, church member and humanitarian. She was a devoted Christian wife and coworker with her husband in business. She was a wise mother, administering her household with gentle discipline arising out of her very example. "She successfully kept the solidarity of her home and family, and in return enjoyed the love and respect of her family—there was no generation gap", wrote her dear friend, Arshalye Madenigian.

The Inspirational Corner

SHE PAVED A "LOVE" HIGHWAY

All of us know of someone in our lives who holds a unique place in our hearts. I know of one who in contrast to paving an asphalt, forged a "love" highway.

She was the eldest in a family of six children. At eleven, she was mother to the five younger ones. She dressed and groomed them to the envy of the richer families in the neighborhood. She encouraged the schooling of the timid ones. Like a mother bird, she fed them well only by giving of her own share. She was an angel fallen from heaven.

For an example, she added the heavy task of schooling to her other assumed responsibilities. She went to graduate from high school, then undergraduate work. Fired by her silent influence, all the rest did undergraduate level work. Today, the younger ones adore her and want to serve her—but she convinces everyone of them she has no needs!

Her works have not stopped at her family's doorsteps. At a place ten

thousand miles away from her residence, a witness speaks:

"My husband was impossible. He had combined the evils of compulsive gambling and alcoholism so devilishly that there was absolutely nothing of value left in the house. Starvation was averted for me and my two children by the silent and secret provisions of an angel of a woman."

This angel of love, surprisingly, was hungry at the very moment of relieving the hunger of others; she loaned out money to families to prevent foreclosures, at the very time she needed to refund loans; she always gave the assurance she needed nothing, at the very time she most needed.

She paved a "love" highway, a highway of love leading right into the very core of humanity.

That feels like Christmas—Jesus bridging a highway into our hearts. That's what Christmas is all about.

G.H. Choupourian

Myrtle Haynes

peacemaker, no respector of persons but respectful of all....a wise and benevolent queenly individual.

Samuel Hekemian began life in America in 1912, a poor immigrant from Dikranagerd, just 21, and working as a coat maker on Lexington Avenue in New York City. But, with typical Armenian energy and admission, young Sam set about demolishing the obstacles all immigrants faced. He studied evenings at Columbia University, while finding a better job in a Hackensack Haberdashery. He worked long hours, saved his wages, and in a year's time purchased a tailor shop. With the tripling of the rent by the Landlord, he was forced to buy a building of his own, sold it in two years at a substantial profit and plunged into the field of real estate. Back to Columbia, therefore, to study real

tion, management, insurance, and investments.

Mr. Hekemian was particularly active in the field of commercial real estate and contributed greatly to the initial growth of Main Street, Hackensack. Through his efforts such companies as Franklin Simon, Arnold Constable and Thom McAn were among the many such firms brought to the City.

In 1961 he left the operation of the firm to his sons, Samuel Hekemian, Jr. and Robert and began work on a real estate investment trust. Today, the First Real Estate Investment Trust of New Jersey alone has assets of over ten million dollars and has just completed the most profitable year in its history.

For Mr. Hekemian work was not a burden but an inspiration. With his wife's encouragement, Mr. Hekemian



estate principles and law. After additional ventures into business such as establishing Ajax Cleaners with a factory in Bayonne, N.J. and with twenty branches in Essex and Hudson Counties, he founded and incorporated the S. Hekemian & Company Real Estate firm in 1934, and built his own beautiful two story building in 1955. As New Jersey grew so grew the Hekemian Real Estate Corporation and affiliates. At the time of his death the company was managing more than 2,000 units in the State of New Jersey, many of them built and owned by Hekemian affiliates. These companies have an active program of brokerage, land acquisition, home and apartment construc-

tion, management, insurance, and investments.

played an active role in the construction of church edifices, and in the Armenian Missionary Association of America in which he served as Treasurer, Chairman of the Endowment Fund Committee, Member of the Haigazian College Eastern Committee and as its Honorary Treasurer. Always grateful for his own success and aware of the needs of the poor and uneducated Armenians abroad, Mr. Hekemian made the AMAA his special province, pouring into it generous amounts of money, time and concern. In 1959 he established the Hekemian Family Endowment Trust, the second largest Fund in the A.M.A.A.

Hekemian also was very active in

civic affairs having been a longtime Kiwanian, President of the Bergen County Real Estate Board, Director of the City National Bank and Trust Company, member of several Chambers of Commerce and of the Hackensack Area Development Association, and Treasurer for over 15 years of the Knights of Vartan.

Aside from his generous support of the work of the Armenian Missionary Association, Mr. Hekemian was a pillar of the Armenian Presbyterian Church and his concern for the life of the Church led him to dream for a new sanctuary which was eventually built in 1972. The Social Hall of this sanctuary has been dedicated to his and his wife's memory and the cost donated by their four children.

Several other charities to which Mr. Hekemian has contributed to were the Hackensack Hospital and the Home for The Armenian Aged in Emerson, N.J. (of which he was one of the original sponsors). In addition, Mr. Hekemian sponsored the construction of a large beautiful Church and classrooms in Aleppo, Syria.

By all accounts, Sam Hekemian was a genius. He was orphaned and impoverished at a tender age; he struggled hard against all odds and made himself an American success story; he passed through many vicissitudes of life as an immigrant, "facing trouble with courage, disappointment with humor, and success with humility." In the words of Dr. Dikran Berberian, himself a Dikranagerd-born Armenian, "Sam gives generously, because as a true Christian, he believes that everyone, rich or poor, wise or unwise, healthy or sick, is created of God, and therefore, worthy of men's love, respect, and concern. Although he manifests pity, he never nourished hatred towards men who have hurt him or have hurt the causes in which he has been active. He has always been ready and willing to cooperate with others to build a better organization and a better community. His calm assurance is rooted first in his belief in God's love and goodness." Dr. Berberian, speaking at a testimonial given in honor of Sam Hekemian, concluded his words thus: "We came to this sumptuous dinner, not to honor a man, but to praise God for him and for other men like him, many of whom are gathered here tonight. The best epilogue that I

can think of for such a joyous occasion is found in the Bible. When Jesus said, 'Let your life so shine before men that they may see your good works, and glorify your Father which is in heaven,' he had men like Sam in mind." One other testimony, given by a business associate sums up the wisdom of Sam Hekemian. "In our lifetime we meet a rare few persons who leave a profound impact all around them. To me, you are such a person. Your wisdom, dignity and energy inspire your friends and associates to greater efforts. But, in my mind your finest attribute is your increasing desire to learn. You have often expressed the idea that there was something you could learn from any man. This thirst for knowledge has made you a great teacher of men, and a great man."

On this occasion of an additional large donation to be added to the Samuel and Elizabeth Hekemian Family Trust, the A.M.A.A. saw it fit that in thanking the Hekemian Family we should also remember the life of these two devoted Christians who have added to the world a positive element that has encouraged many to learn and to grow. There is no greater service one can render to humanity than to give to the world as much or more than one has received.

The Board of Directors extend their sincere gratitude to the Hekemian Family for their thoughtfulness and added benevolence.

Next summer you have the rare opportunity of joining other Church-minded people in the Bible Lands Tour of 1976, leaving Los Angeles on June 28th and returning July 13th at a remarkably low cost of around \$1,500.

We fly to Athens and then for two weeks the beautiful cruise ship REGINA is our floating luxury hotel. No packing and unpacking—dashing to and from airports!

We will visit Neapolis and Philippi in Greece, Pergamum, Smyrna and Ephesus in Turkey, Patmos home of St. John, and then Galilee, Nazareth, Megiddo, Jerusalem, Bethlehem, and other historical and sacred places.

Those interested write to: The Rev. G. Minassian, 103 East Mission Street, Santa Barbara, Ca. 93101.

THE MINISTRY OF DR. YERVANT H. HADIDIAN TO THE A.M.A.A.

The great depression! The Armenian Evangelical Church of New York had kindly set aside a corner of its office for the free use of the A.M.A.A. From the window near the A.M.A.A. desk one could watch the street and see people fishing for food in garbage cans and long lines forming in front of a restaurant selling donut and coffee for one cent each. The prestigious Childs restaurants were inviting people for all-you-can-eat dinners for fifty cents. The papers were reporting suicides by millionaires who had lost their wealth. Unemployment had hit the 35% mark.

This was the kind of time when Dr. Yervant H. Hadidian was called to take over the helm of the A.M.A.A. as its Executive Secretary on part time because the economic condition of the country being what it was and the Association deeply in debt, employment of a full time secretary was out of question. Rev. A.A. Bedikian continued his services as secretary for the foreign field with Yervant H. Hadidian confining his services mainly to the domestic end of the work, and the two working together in full cooperation.

Although raising money was a primary function of the Association it was evident that devoting all time and bending all efforts to that function would be futile. *One couldn't expect to draw water from a dry well.* This was the time to educate people about the aims and needs of the Association and prepare them for giving when the economic conditions looked better. The main target for this education had to be the young people as the potential source of economic and moral support in the years ahead. If the Association was to have a future, foundation had to be laid to make that future possible. The English speaking generation had to be mobilized. To this end a new direction had to be set for the policies of the Association.

The first thing to be done, therefore, was to introduce the English language to the activities of the Association, which to that date had been used scantily if at all. This began with the Luradoo, illustrated news bulletin of the Association, which used to be edited

in Armenian by Rev. Bedikian but no issues of which had been put out the past two years. Under Dr. Yervant H. Hadidian's editorship the bulletin was issued bi-lingually and sometimes all in English. To the bi-lingual and all-English bulletins were added English brochures some of which were done in two colors to draw attention to the aims and work of the Association and to show to young people that even during a period of scarcity of money it was possible to find money for such causes by painless cutting from other uses of the money. Special printed programs were provided for A.M.A.A. Sunday services. The Secretary carried his educational campaign into every organization of the churches in the Eastern States.

The response to this new course was more than encouraging. A.M.A.A. became a topic for discussion at the young people's societies and conventions and special projects for support were adopted. Missionary work found its rightful place in the aims and activities of young people's organizations.

A typical example of the youth's response was what happened at the Philadelphia Church of which the late Rev. J. Depoyan was the beloved pastor. When he announced at the Sunday morning service that there would be a young people's rally in the afternoon and Dr. Yervant Hadidian will speak in English, seventy people turned out—all young, with a scattering of older ones. The minister was amazed and elated.

One cannot properly appreciate the significance of this response from the youth unless one knows the stance taken by not a few ministers and lay leaders at that time. When at an annual convention of the Armenian Evangelical Union the executive secretary advocated adopting English as the principal language to be used at the church services and activities he was taken to task with vociferous outcries of "We are Armenians, let the young people learn Armenian!" Ironically it was not too long after that the political parties who were militant opponents of

the use of English at church and social affairs saw the light before our leaders did and began the use of English in their publications. The conclusion was inescapable. Without making the work of the churches intelligible and accessible to the youth, our churches and associations would have a short life.

In those years relationship with the California churches was in a plastic stage. The Los Angeles area churches were very cooperative and lent their full support but the attitude of the Fresno area was indecisive. Distance, lack of modern transportation facilities, and primarily, lack of money made full representation by California on the administration of the Association impossible except by proxies selected from the East coast. For the very same reasons personal visits to California by the executive secretary was frowned upon and could not be made. So all contact with California had to be done by correspondence. There was a definite secessionist trend for California to have its own separate organization and its own field projects, which fortunately did not find enough backing but had a by-product in the formation of the A.T.S.A. committee (Armenian Theological Students Aid) which to this day functions as California's own project affiliated with the A.M.A.A. When the economic situation radically improved and Secretary Kalfayan's personal visits to California created better understanding full unity between the East and the West coast leaderships was achieved, in fact California became the mainstay of the Association.

This was also a decisive period in another sense in the history of the Association. To this date financial support for the work had come from two sources—A.M.A.A. and A.B.C. F.M., each operating independently. To prevent overlapping and in the interest of economy and efficiency the two bodies decided to place their operations under one administration. An Executive Council, made up of representatives from each body, with Rev. A.A. Bedikian as its corresponding secretary to serve as the contact man with the field and report to the Council at its annual meeting on the needs and developments in the field. It was this Council that at its annual meeting prepared the budget and made the allotments for each area of work according to its needs and the availability of money. The agreement between the two parties was for the

Board to assume responsibility for two thirds of the budget and the A.M.A.A. for one third with the understanding that each year the Board would reduce the amount of its share and the A.M.A.A. would increase its until the A.M.A.A. took on full financial responsibility. Unfortunately, depre-



sion made it impossible for the A.M.A.A. to contribute in full its share as it had no reserve funds to fall upon. So it rested with the Board to increase its contribution so that the Council could meet its commitments to the field. The relationship between the two bodies became somewhat strained when the A.M.A.A. members of the Council began to raise the question of the large funds left to the Board by Armenian benefactors, which the Board had been using exclusively for its work in Turkey in areas denuded of their Armenian inhabitants. The A.M.A.A. members contended that although in their wills the benefactors had not specified that the income from the funds should be used for Armenians that such was their intention because at the time the legacies were made those areas were populated by Armenians and the Board's work then was almost exclusively confined to the Armenians. The Board's response was that it was under obligation to carry out the provisions of the wills literally but if the court accepts as legal A.M.A.A.'s interpretation of them there will be no obstacle to chaneling the money to Armenian institutions. The Board gave its full cooperation when Mr. Gregory Mouradkian, a lawyer and a member of the Council, offered his services to study all documents and records bearing upon Armenian funds left to the Board and prepare a report. It was

a laborious and time-consuming task which Mr. Mouradkian undertook free of charge. His reports put matters in a clearer perspective and was appreciated by both parties, and the Board began to allocate a portion of the income from the funds for Armenian students in the Board-sponsored institutions in the Near East.

In his annual reports to the Board of Directors and the annual meetings of the Association, Dr. Yervant H. Hadidian dwelt lengthily on matters vital to the life of the Association and suggested guidelines for the strengthening and advancement of the work, some of which in better times have been adopted and implemented. All in all the period in which Dr. Hadidian was called to serve was in all respects the most difficult one in the history of the A.M.A.A. In the four years of his service he not only saved the Association from its deathbed but also set it off on its way to recovery and prepared the soil for subsequent efforts to take root and bear fruits.

Perhaps the story of this period should not be closed without mention being made, for its humorous connotation as well as for its significance in terms of needs to be met, of a study the Secretary made to determine the extent of needs the A.M.A.A. should have before it in the distribution of its available funds. He sent a questionnaire to all the ministers in the field inquiring into their needs for books and reading materials. One minister wrote in answer, "I have my Bible. I do not need any other book. The Bible is all I need to read!"

Editor's Note:

On the occasion of the eightieth anniversary celebrations this past July in a family reunion on the East coast, we would like to remember the valiant and wise services Dr. H. Hadidian rendered to the A.M.A.A. It was upon his efforts as well as upon those of others that later secretaries built to make the A.M.A.A. a household word.

A MEMORIAL BEFORE GOD Through The VARTANANTZ AND MARTYRS' MEMORIAL FUND

The funeral for a Christian believer is one of the most glorious events in the church. We mourn the loss of a departed loved one because we miss him in our midst, but we rejoice that he has gone to his eternal reward.

EFFORTS AT PRESERVING MEMORIES

Perhaps, because we have such a high regard for human life and for the million and one-half graves of the victims of genocide, we express our feeling of loss by spending generously on the funerals and burials of our loved ones.

To a certain degree, this is proper. However we cannot help but be disappointed at the high cost of American funerals and the atmosphere of commercialization that now surrounds them. As beautiful as the funeral service might be, it is of short duration. The flowers fade within a few hours. Even the tombstone is an inadequate reminder of the beloved person who has gone from our lives. After a few days we are left with only the memories and the funeral bills.

A MORE MEANINGFUL WAY

There must be a better way to express what we really feel about the death of a Christian friend or family member.

Many Christian people want a more meaningful way to preserve the memory of their departed friends and relatives. They want something that will record the name of their loved one in a permanent form, and they want their memorial to accomplish some permanent good.

HOW THE PLAN WILL OPERATE

The VARTANANTZ AND MARTYRS' MEMORIAL FUND will receive contributions marking the end of earthly life and will use the accumulated funds for the support of A.M.A.A. missions for the years ahead.

When a person sends a memorial gift, the money will go into the VARTANANTZ AND MARTYRS' MEMORIAL FUND. The contributor will receive an acknowledgment in the mail, as well as an income tax deductible receipt. If he tells us the name of his church or if the A.M.A.A. office has this information already on file, that church will receive credit. Of course, the donor may also send his memorial gift through his local church.

The name of the deceased person in whose remembrance the gift is made will be inscribed in a beautiful Book of Memories which will remain on display in the A.M.A.A. office in Paramus, New Jersey. While the total of all the contributions for all memorials will appear as one lump figure under the VARTANANTZ AND MARTYRS' MEMORIAL FUND in the Annual Report of the Association, individual memorials will be listed in the Annual Report for that fiscal year during which the memorial gift is made.

The first name entered in the Book of Memories is that of STEPHEN PHILIBOSIAN, who passed away on September 14, 1974.

The income of the FUND will be used for

strategic projects approved by the A.M.A.A. Board of Directors. The Fund will assist missionaries, educational leaders and institutions.

The VARTANANTZ AND MARTYRS' MEMORIAL FUND will remember the "living" by bringing spiritual life and hope to them.

THE AMAA'S NEW MEMORIAL GIFTS PLAN

The Armenian Missionary Association of America is prepared to offer such a service to our people through a new memorial gifts program called the VARTANANTZ AND MARTYRS' MEMORIAL FUND.

A memorial gift is a contribution made in memory of a departed loved one or friend. The advantage of such a gift to missions is that it accomplishes a great amount of good on the mission field, and it associates the memory of the deceased person with the Armenian martyrs—a group of people who died because of their Christian faith and Armenian ancestry.

Over the years many people have contributed to the support of Armenian missions through individually-created endowment funds and gifts, but until now we have not provided a specific program.

Beginning on Vartanantz Day, 1975, the Armenian Missionary Association of America opened a special account for memorial gifts and will channel all such offerings through the VARTANANTZ AND MARTYRS' MEMORIAL FUND.

INSPIRATION FOR THE NEW PLAN FROM THE VARTANANTZ DECLARATION OF FAITH 451 A.D.

The struggle for Vartan for the preservation of the Christian faith and the courage of the twentieth century Armenians to withstand massacres for their faith, were the sources of our inspiration for establishing such a FUND. The DECLARATION OF VARTAN IN 451 A.D. can continue to be our own inspiration today. Vartan addressed his faithful followers in these memorable words:—

"From this confession none ever can shake us, neither angels nor men, neither sword, fire, water nor any bitter tortures. All our goods and chattel we commit into your hands; our bodies also are at your disposal. Do as you will. If you choose to leave us in the free exercise of this faith, we on our part will exchange you for no other lord on earth; neither, however, will we own in heaven any other Lord than Jesus Christ only, besides whom there is no God."

"But should you require anything beyond this great testimony, here we are; our bodies are in your hands; do with them as you please: tortures from you, submission from us . . . We are no better than our forefathers, who, for the sake of this faith surrendered their goods, their possessions and their bodies."

"Our bond of faith is not with men by whom we could be deceived like children, but with God to Whom we are indissolubly bound and from Whom nothing can detach and separate us, neither now nor later, or forever and ever."

The letters **M** in our new emblem stand for VARTANANTZ and MARTYRS. The familiar figure of Vartan represents our ancestors' steadfastness to freedom of worship (451 A.D.) and the crosses the more contemporary (1918) sufferings of our people for their faithfulness to Christ.

Please inform the immediate family of this gift. Their name and address is:

Name _____
Address _____
City _____
State _____
Zip _____

Yes . . . I want to make the memory of the time my loved one spent on earth count for eternity. Please send me the free brochure about the A.M.A.A. ministries which will be supported by this gift.

My gift of \$ _____ (in honor of) _____
(in memory of) _____

EXECUTIVE SECRETARY'S VISITATION TO SOUTH AMERICA

In the past 7 or 8 years our contacts with our South American Christian brothers have been intensified. In 1968, our dynamic 50th Anniversary Campaign Director, the Rev. Vartan Hartunian, visited South America to promote the campaign there, and a year or so later our able President, Mr. Nazar Daghlian, paid a visit with the Rev. Norair Melidonian cooperating with him in the discussions with the Church leaders and congregations.

Enthusiastic Reception

Between the latter part of August and mid-September, 1975, it was the privilege of the Executive Secretary to visit our South American Christian brethren. He was authorized to go to resolve a particular problem in Montevideo.



Welcoming party to receive the Executive Secretary in Montevideo with representatives from three churches

video. He also used the opportunity to visit Sao Paulo, Brasil, and Buenos Aires, Argentina. In all of these cities he was received at the airports enthusiastically and cordially by delegations from churches....With warm friendships quickly made, parting was in the words of Shakespeare, "sweet sorrow".

In his discussions with the church leaders there was acceptance of the principle of researching and establishing an A.M.A.A. branch in Sao Paulo under the umbrella of the church.

The Executive Secretary had a heavy



A Memorial in Sao Paulo for the Armenian Martyrs

purchase of a camp site for youth and community activities, and a mission to Rio Preto, 500 kilometers away, to



Church Council, Armenian Evangelical Central Church of Sao Paulo. Left to Right, Seated: Hrant Kaloubek, Hagop Dolmajan, Rev. Moses Janbazian, Jean Gaydzagian. Left to Right, Standing: Arthur Serayderian, Hamparzoum Moomjian, Arsen Bilezikjian, Krikor Mencherian

supply spiritual guidance to a small number of Armenian families in that distant place. Rev. Janbazian has also extended his loving services to the First Armenian Evangelical Church in Montevideo whose congregation have not yet been blessed with a professional ministerial leader.

It was a great privilege for the Executive Secretary to meet the able leadership provided to the church by a large number of laymen and also to meet the congregation of about 100 at the worship service on Sunday, August 31.

In his discussions with the church leaders there was acceptance of the principle of researching and establishing an A.M.A.A. branch in Sao Paulo under the umbrella of the church.

The Executive Secretary had a heavy

schedule as he, in an ecumenical spirit, visited all the other Armenian churches and Armenian schools in Sao Paulo, and spots of interest such as the Memorial honoring the Armenian martyrs in the 1915 massacres.

Lay Leaders Have Kept the First Armenian Church of Montevideo Alive

Armenian life in Montevideo is lively with numerous churches, Armenian Schools and an Armenian Home for the Aged, all efficiently planned and actively engaged in. There are two elementary schools that sustain the Armenian image for the youth; one is under the supervision of the Armenian Apostolic Church and the other that of the A.G.B.U. There are no Armenian newspaper publications in Montevideo (neither in Sao Paulo for that matter) and the vacuum is filled in by radio programs, of which there are three. The radio program that is best organized and which provides excellent radio coverage is that of Mr. Harutune Roupenian, entitled Radio Armenia.



The Executive Secretary at the Radio Studio of Mr. Harutune Roupenian. Through the courtesy of Mr. Roupenian, the Executive Secretary broadcast two half-hour messages to the Armenians of Montevideo.

Moses Janbazian Leads Ably

The Executive Secretary found the Sao Paulo Armenian Evangelical Church in the hands of a very able young minister, Rev. Moses Janbazian. Rev. Janbazian is a dreamer and has great plans for the strengthening of the church, such as the purchase of an adequate yard in the back of the church for youth activities, such as a Sunday School and Worship arrangement, of a mission project in Ferraz which is more than 50 kilometers away from Sao Paulo, the

13,000 (Sao Paulo has a similar Armenian population).



A monument of appreciation to the Uruguayan Government established by the Armenians in the "Armenian" Plaza

The Executive Secretary preached in 3 Armenian evangelical churches but provided the major portion of his time, 16 hours a day, to the First Armenian Evangelical Church for which he was able to purchase a beautiful house which will be turned into a worship hall and a parsonage. A large yard is attached to the building with a 3-car garage, which can be turned into a social activity area. The First Armenian Church has a lively group of Armenian youth who, it is the conviction of the Executive Secretary, will create a strong and viable church in that community. The newly-purchased building is in the



Reception in Montevideo where the Executive Secretary gave a message

After a family struggle of years Mr. Roupenian owns a radio station that broadcasts 17 hours a day, providing 2 hours of the total program for Armenian matters.

Mr. Roupenian was gracious enough to offer two half-hours on two different days to the Executive Secretary to interpret the work of the A.M.A.A. and also to provide a spiritual message to the Armenian population of Montevideo, which numbers from 10,000 to

corner of five crossroads, where bus transportation of one fare is available to 90% of the congregation. This city of one and a half million population has responded favorably to Armenian leadership and Armenian arts and crafts, and have gained a good name for

themselves.

The Executive Secretary was much encouraged by the congregation's res-



Church Council, First Armenian Evangelical Church of Montevideo. Left to Right, Front Row: Levon Mounjian, Armen Kherlopian, Arthur Diarian, Hovhannes Tchopourian. Left to Right, Back Row: Kevork Mounjian, Antranig Melkisetian, Nazaret Kazesian, Hapet Boyajian

ponse to his efforts, who pledged 24 million pesos refund on the building, payable in 3 years. In addition, the



The newly-established choir of the First Armenian Evangelical Church of Montevideo, who are anxiously waiting for the day when they will sing in the new sanctuary that was purchased recently.

membership also pledged for an annual budget of about 18 million pesos. The A.M.A.A., with the assistance of Mr. Moses Janbazian, is engaged in finding a qualified minister for the First Armenian Evangelical Church of Montevideo.

Lively and Exciting Armenian Existence in Buenos Aires

The Buenos Aires Armenian Evan-

gelical Church as well are looking forward to establishing an AMAA branch and are ready to affiliate with the AEU-NA.

The Executive Secretary was privileged to visit Archbishop Papken Abadian who accepted him graciously and gave him important information about Armenian life in Buenos Aires. He diverged from the estimates given about the Armenian population of Buenos Aires and established the figure at no more than 40,000. Under his church's supervision there is a whole complex of church, kindergarten, elementary and high school and a cultural center which buzzes with life. Opposite this complex, another cultural center is being constructed by another Armenian group, and with two active newspapers and some ten Armenian schools from kindergarten through High School, life is truly in evidence. Despite all that, however, there are broadcasters of gloom to the effect that assimilation is unavoidable.



Church Council, Armenian Evangelical Congregational Church of Buenos Aires. Left to Right, Seated: Dicran Manougian, Hagop Najarian, Juan Carlos Osmanjian. Left to Right, standing: Barkev Boulgourjian, Armen Hajatian, Dr. Edwardo Bedrossian, Roberto Der Torossian, Martin Chaness

The Executive Secretary preached to 3 different groups and met with the officers of two churches offering them the use of the A.M.A.A. as the missionary outreach of all the churches.

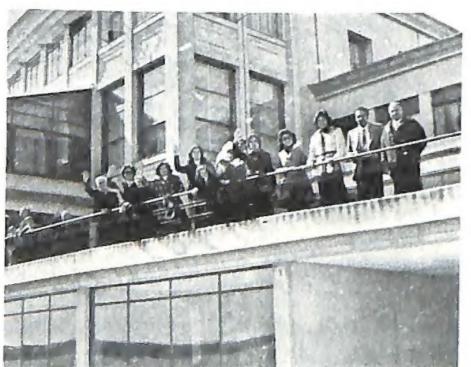
An important area of discussion with one group was the founding of an AMAA branch in Buenos Aires, which apparently can be done after registration with the Argentinian Government as a corporation for which a central office is necessary. A committee was established with whom the Association

will be in contact and it is hoped that this group of people will be able to establish an AMAA branch, and engage in activities such as:

- (a) promoting the general work of the AMAA in Argentina
- (b) organize Bible studies, annual missionary conventions and lectures, as well as youth retreats
- (c) planning and executing with representatives of other South American AMAA branches other projects
- (d) receiving guest ministers for the promotion of AMAA work as well as the spiritual uplifting of Armenians in Buenos Aires.

Apparently immigration to South America began in the mid 1920s after the United States closed its doors as a result of the principle of quotas for immigration. The growing Armenian population in the 3 cities mentioned might be anywhere from 60,000 to 85,000.

It is interesting to note that practically all Armenian schools in South America, with a few exceptions, have two sessions—a morning devoted to the Government curriculum and an afternoon session devoted to Armenian, with the schools receiving 80% of the pay of the teachers' salaries from the Government for the Government curriculum. The total number of Armenian students in the 3 major cities of the 3 countries is close to 3,000, and most of the students pay tuition according to their financial ability, with the poor being accepted free of charge. The schools also have busing systems which add to the cost of school administration.



Farewell to the Executive Secretary

The Executive Secretary has made commitments to three groups in the amount of \$5,000 which, incidentally, could practically be sufficient to

THE HALE-BERBERIAN MEDICAL MISSION TO NEPAL

The Armenian Missionary Association has recently commenced to provide some financial assistance to the Medical Mission in Nepal that Dr. S. Thomas Hale and Cynthia Berberian Hale are operating. They are missionaries sent by S.M.M.F. (Bible & Medical Missionary Fellowship) and have been serving in this capacity for

the past 5 years. On November 18, 1975 the couple presented an inspiring report of the nature of their work. Our Association is pleased to record for your benefit and inspiration a summary of the remarks made by the Medical Missionaries.

Editor

"My wife and I work as doctors in a small rural hospital situated in the foot hills of the Himalayan mountains in the kingdom of Nepal. Our hospital is probably one of the few hospitals in the world that you can't get to by road; you have to walk a full day up a mountain to reach it. The people in rural Nepal live just like they have for centuries; it has only been since 1950 that they began to have any contact with the outside world at all. For example, the first wheel most of them had ever seen was an airplane wheel. They have literally bypassed hundreds of years in the history of civilization; it's as if you had taken a nation right out of the middle ages and abruptly placed it down in the 20th century. If the wheel had not even reached them, you can be sure that modern medicine had not. Nepal has almost the lowest standard of health of any country in the world; the average life expectancy is less than thirty years of age. In our area of central Nepal, most people had never met a doctor or nurse until our hospital was started fifteen years ago.

When we first went to Nepal there were myself and one other doctor to serve half a million people. Now we

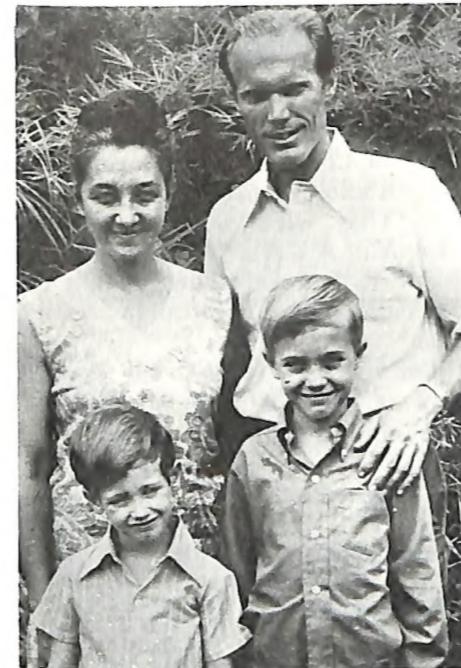
administer a small church with a paid pastor.

The purchasing power of the American dollar is substantially high in those South American countries. Is there any generous Armenian who will pick up the bill for the South American churches in the amount of \$5,000? We know that such a donor will be greatly enriched by his benevolence.

have four doctors—but still, in America there are five hundred doctors for that many people. Some of our friends often remind us that there are medical needs here in America; but, you see, they are not quite so great.

Nepal's greatest problem is over population. More than eighty percent of the land area is mountainous and therefore not arable. There are too many people and too little farm land, and therefore most Nepalis are hungry much of the time. The effect of this, of course, is widespread malnutrition, which is the commonest medical problem. After malnutrition comes parasitic diseases; mainly worms, which affect half of the population. There are hundreds of simple curable illnesses afflicting Nepalis that go untreated simply because there are no doctors and nurses to give the treatment. Even in the area served by our hospital, many patients still can't get to the doctor; remember there are no roads and over one half of our patients live at least a day's walk away from the hospital. You imagine for a moment trekking up and down over mountains for an entire day while you're sick just to see your doctor. The absence of roads, combined with ignorance, poverty, and superstition conspire together to hinder the delivery of medical care to these people.

The main religion of Nepal is Hinduism. There are, in fact, only two Hindu countries in the world: India and Nepal. However most of the people of rural Nepal do not practice pure Hinduism: they mostly engage in animism and spirit worship. There are very few Christians in the whole country, perhaps two thousand out of a total population of twelve million. It's



against the law in Nepal to change one's religion, either your own or some one else's. Both the person attempting to change another's religion and the person whose religion is changed can end up in jail and frequently do. It is one of the few non-Communist countries where there is no real religious freedom.

Christian mission work in Nepal began in 1953, when the government finally began to let foreigners enter the country. There is one main mission organization in Nepal, the United Mission to Nepal, under whom we also work. This United Mission is made up of members that are sent from many different denominations and independent mission organizations from many countries; actually thirty-five different mission agencies contribute workers to the United Mission. For example, we belong to a non-denominational mission called Bible and Medical Missionary Fellowship which sends us to work under The United Mission to Nepal; but there are also Presbyterians, Anglicans, Lutherans and so forth. Thereforth, the work in Nepal really provides an example of true ecumenism

in practice; and we believe it has been very successful in this regard. The United Mission runs four hospitals and a large public health program. It also contributes teachers for high schools, nursing schools and a large technical school. The purpose of the United Mission as stated in its constitution is "to minister to the needs of the people of Nepal in the name and spirit of Christ and to make Christ known by word and life." And that's also our own purpose in working in Nepal. We are prohibited from public preaching, but we are not restricted in personal witnessing or in demonstrating the love of Christ through the practice of medicine.

You may still wonder why someone actually gets up and goes to a strange land like Nepal. I can only tell you what made us go, and that was compassion for these people. I haven't had time to really show you in detail what their condition is like and how great their need is. But it was being moved by their need, both physical and spiritual, that led us to go to Nepal. There are few people in the world who need our help more than do the Nepalis.

There are many opportunities for Christian service in Nepal today. The greatest need is for doctors and nurses. But there are also needs for teachers and builders and agricultural workers. Actually the work of our mission is expanding steadily; the government so far has appreciated what we are doing and has recently renewed and extended our permission to work in the country. In our opinion, the future for mission work in Nepal is bright. So if any of you are interested in knowing more about Nepal and the many openings for new workers, we would be happy later to answer any questions you might have.

I'll close now by sharing with you our own positive feeling about serving as foreign missionaries; very simply, it has been more rich and exciting, more joyful, more fulfilling than anything we had previously known or imagined. I sincerely believe that that would hold true for any person who is called to the foreign mission field, and who answers that call."

Those interested in the support of this work with their prayers and donations may direct their gifts to the A.M.A.A. designated for the Nepal Medical Mission.

WAYS AND MEANS USED FOR ASSISTING OUR MISSION

Mr. and Mrs. Krikor Hakimian and their two children Rebecca and Karl of Whittier, California have sent to us a contribution half of which was raised by their children. They write about the method they employ to assist missions as follows: "We have a MISSIONS container in the kitchen that all of us donate to at least once a week. We are forwarding the \$30 we collected over the last two to three months, and we will continue to collect and forward it. We would like this money to go for the 'Child Evangelism' work of Hasmig Collier if it is possible to designate the money to a specific purpose." It is! God is certainly blessing you as a result of this systematic approach to giving. The future will bring you pleasant surprises.

Miss Elise Merdinian has informed the Executive Secretary that she has conceived the idea of renting parking area, surrounding her buildings, to students attending the Los Angeles City College with a view to using the income for student sponsorship. She is up in the morning, practically as a car attendant, directing traffic to her narrow parking area and waiting until the car owners return to get them out. She repeats the process in the afternoon thus keeping herself busy all day for five days a week. Her parking lot will accommodate about five cars in a narrow alley which is somewhat troublesome to control, but she is ready and willing to serve in that way. She hopes to add a half dozen more children to her present sponsors.



Miss Elise Merdinian acts as willing parking attendant to help educate a child.

OBITUARIES



MIHRAN H. KOSHGARIAN

Mr. Mihran H. Koshgarian, a pioneer businessman of 83, succumbed on September 4, 1975 while hospitalized at Community Memorial General Hospital. The Reverend Arthur DeKruyter of Christ Church, Oak Brook, conducted the funeral service on September 8 in the chapel of the Hallowell and James Funeral Home in Countryside, and he was buried at Parkholm Cemetery.

Mr. Koshgarian was in the carpet cleaning and repair business in Hinsdale, an enterprise which he established after coming to this country from Turkey in 1916. He was a member of the La Grange Masonic Lodge 770. His summer home was at 638 South Edgewood Avenue, La Grange, Illinois, and his winter home at 741 Tiziano Ave., Coral Gables, Florida.

Mr. Koshgarian was Honorary Chairman of the Miami Chapter of the Armenian Missionary Association of America. Together he and his wife Mary served the A.M.A.A. Chapter faithfully and productively. Mr. and Mrs. Koshgarian were the live wire and inspiration for annual banquets in favor of the A.M.A.A. The couple have entertained many ministers in their homes for long and short periods, and have always shown genuine hospitality and love. Their entire life was committed to the causes of Christ and His Church as well as to charitable causes.

Surviving are his widow, Mary; two daughters, Nevarie Loshkajian and Beatrice Apelian; a son, Herbert; 11 grandchildren, four great-grandchildren and a sister.

The Armenian Missionary Association of America, while extending sympathies to Mr. Koshgarian's kins,

desire to extend their thanks to the family for their thoughtfulness in making Mr. Koshgarian's works follow after him by assigning memorial gifts in favor of the A.M.A.A.



KHOREN KASPARIAN

On Sunday, September 14, 1975 a Memorial Service was held at the First Armenian Evangelical Church of Belmont for the recently deceased Khoren Kasparian. On the same day, 20 oil paintings done by the deceased were exhibited in the Church Hall, and the paintings were greatly appreciated by the Armenian congregation.

Khoren Kasparian had immigrated to the United States in 1910 from his native Kharpert at the age of 16. He overcame many difficulties to earn a living and at the same time continue his education by attending night school.

During World War I, Khoren's parents, younger brother and sisters were massacred by the Turks, and deeply moved he voluntarily joined the U.S. 101 Battalion and fought at 5 different fronts in France. He was wounded twice in action, and for meritorious service was awarded the Bronze Medal, and other medals.

After the armistice, he worked at various printing jobs and in 1932 was transferred to the Federal Bureau of Engraving & Printing in Washington D.C., which post he held until his retirement in 1958.

Khoren was a lover of art and in Washington he attended the Corcoran Art Gallery School, at the same time holding various administrative posts in publishing committees.

In 1949 he married Alice Odian who was the Chief Pharmacist at the newly-erected Children's Hospital. Mr. and Mrs. Kasparian formed a committee and were instrumental in enriching

the collection of Armenian books at the Library of Congress, by indexing the collection and ordering new Armenian books. They were members of the A.M.A.A., A.S.A., A.G.B.U. and N.A.A.S.R. and contributed greatly to the activities of these Armenian organizations.

Upon retiring in 1958, the couple settled in Belmont, Mass. after a three-month vacation in Europe.

Khoren Kasparian was a humble but a very talented painter. A considerable number of his works have been bought by foreign artists. His paintings have been exhibited in Worcester, Washington, North Carolina and in Boston.

His death on June 4 was quite sudden and surviving are his widow Alice, his brothers, and a host of friends—Armenian and foreign, whose admiration and respect he always enjoyed.

The A.M.A.A. extends heartfelt sympathies to the family and friends.



SAMPSON THOMAS PARSEKIAN

Sampson Thomas Parsekian was born in Holyoke, Massachusetts on December 30, 1906, the younger son of Harry and Arousiag (Yakligian) Parsekian of Dicranagerd, and a great grandson of "Prod Khoja." He is survived by his widow, Satineg Parsekian, a brother John, a sister Anna, both of West New York, N.J. and a nephew, Newton S. Kingson, Jr. of Fort Lee, N.J. Another sister, Margaret Kingson predeceased him by five years.

At a young age, Mr. Parsekian and his family moved to Union City, N.J. where he received his education. As a young man, Mr. Parsekian, who loved competitive sports and gave boxing exhibitions, became known as the "uncrowned champion" among his friends and coworkers. He was an etcher for the Phoenix Engraving

Company for 28 years and a member of the Photoengravers International Union, Local 1.

He was a member of the Armenian Presbyterian Church of Paramus, N.J. as well as a former trustee and choir member of the church. Most recently, he served as treasurer of the Church Missionary Committee New Jersey Chapter of the A.M.A.A., a post he held for the past 15 years. He was also actively engaged in the civic affairs of his town.

In March, 1951, he married the former Satineg Ansbigian David in Cambridge, Mass. and they made their home in New Jersey, residing, for the most part and up to the present, in North Bergen, N.J. Their Christ-centered home was a haven for visiting relatives, friends and clergy alike. Sampson's love for the Lord Jesus Christ and the spiritual insight he gained by studying the Scriptures was reflected by his witnessing for the Lord and the deep compassion he had for his fellowmen.

One of Sampson's and Satineg's favorite chapters in the Bible which clearly defined their mutual feelings ends thus, "...and now abideth Faith, Hope and Love, these three, but the greatest of these is Love."

Sampson's good works will follow him as in lieu of flower assignments have been made in favor of the Armenian Missionary Association of America, the Armenian Presbyterian Church of Paramus, and the First Armenian Church, Belmont.

The Board of Directors extend their sincere sympathies to his wife, Satineg whose secretarial and public relations work for the Association remain unforgettable, as well as to his next of kin.

MR. HADJI (HAGOP) KESHISHIAN

Mr. Hadji Keshishian, one of four brothers and four sisters, was born in the Armenian province of Chomaclu, Turkey, on August 20, 1889 and was a son of Mr. Avedis and Mrs. Akabai Keshishian. Having lost his father, a minister in the Congregational Church in the District of Chomaclu and neighboring areas, at an early age, Hadji was raised by his mother, older brothers and sisters. It was in Chomaclu that he attended the Christian School and also learned oriental rug-weaving as an apprentice. His family, leading

merchants in the area, were befriended by Turkish high officials who forewarned the family of the forthcoming atrocities. Hadji, the youngest son and unmarried, and burning with a desire to go to the United States, was sent to the United States in 1909. With the exception of his beloved mother, all the members of the family were either killed or lost in the Turkish massacres. Having arrived in New York, Hadji was able to obtain work in his profession as repairer of Oriental rugs with the firm Donchian Brothers and later with B. Altman & Company, as well as other Oriental rug firms. Later on, he tried his hand at owning and operating a dry cleaning business in Harlem. At the outbreak of World War I, he sold his very successful business to work at Bethlehem Shipyards as a riveter. With the announcement from President Woodrow Wilson that Armenia might gain its independence from Turkey if the United States won the war, he volunteered his services and joined the United States Army until he was honorably discharged. After leaving the Service, he remained in New York for awhile, but then moved to the City of Goshen in California trying his hand at farming for a few years. This did not work out too well so he went to work for the Attarian Rug Company and later with Mr. R. Dabaugh.

After establishing himself in Oakland, he sent for his 80 year old mother from Turkey and she remained with him until her demise in 1942. Having thus fulfilled his promise of bringing his mother to the United States, he decided to get married and returned to Fresno in 1924 marrying Miss Takouhie Boghosian, daughter of Mr. and Mrs. Boghos Boghosian of Calwa, California. The couple established themselves in Oakland where they raised two children, Esther and Albert.

In 1927, Mr. Keshishian purchased the Levant Rug Company from the widow of the man that he then worked for. After many years of hard work and having gained the respect of people he dealt with, he built a reputation as an expert Oriental rug man—both in sales and in repairing. Mr. Keshishian was very active in his business, until his death, in an advisory capacity, having turned the operation over to his son Albert who had worked with him for many years.

Mr. and Mrs. Keshishian had just celebrated their 50th Wedding Anniversary, but due to failing health on the

part of both, the celebration was limited to a small family reunion. Mr. Keshishian's daughter, Esther, provided him with two grandchildren and both girls married to bring to him the joys of two great grandsons. All who knew Hadji Keshishian, admired him for his great humanitarian acts for he was an ardent supporter of the Armenian Church, a life-long member of the A.G.B.U. and an extremely generous supporter of the Armenian Missionary Association of America. He was, for a time, president of the local Chapter of the A.G.B.U., the A.B.L. Club of America and many other fraternal organizations including the Masonic Order. Mr. Keshishian was a charter member of the Armenian Congregational Church of Oakland and fought for its survival until it was closed. Up till the time of his demise, he professed pride in being a Christian Armenian and it was his hope and prayer that all Armenians would strengthen their identity as such throughout the world.

To those of us who knew him in the A.M.A.A. circles, Hadji Keshishian was known as an extremely ardent supporter of all Christian endeavors and the A.M.A.A. was the "apple of his eye". He gave wings to his missionary vision through his prayers for and support of the Armenian Missionary Association of America.

The Board of Directors wish to extend their sincere sympathies to the surviving members of Mr. Hadji Keshishian's family—to his wife Takouhie, his children Albert and Esther and his beloved grandchildren.



MRS. VARTANOOSH GOSTANIAN

Mrs. Vartanoosh Gostanian of 195 Melrose Street, Providence, Rhode Island, died Saturday, September 6, 1975 at home. She was the widow of Manoog Gostanian.

Born in Harpoot, Armenia, a

daughter of the late Kevork and Elmas (Tootoonjian) Boyajian, she had lived in Providence for the last 58 years.

She attended the Armenian Euphrates College of Harpoot. Mrs. Gostanian was the past Secretary-Treasurer of the AMAA Missionary Committee, a post she had held for 25 years. She was a member of the Armenian Congregational Church of Providence for more than 50 years and had served as president, secretary and treasurer of its Senior Ladies Aid Society.

Mrs. Gostanian was a charter member of the Daughters of Vartan and served as its secretary and matron. She was a member of the Armenian Nursing Home of Rhode Island and the Armenian General Benevolent Union.

Survivors include two daughters, Miss Dorothy A. Gostanian and Miss Ruth Gostanian, both of Providence; a son, George M. Gostanian of Warwick; a sister, Mrs. Victoria Asadorian of Cranston, two grandsons and a great-grandson.

The Board of Directors wish to extend their sincere sympathies to her children and next of kin while at the same time indicating their deep gratitude to the children on Mrs. Gostanian's behalf for the selfless volunteer work she did for the Association for a quarter century. God will certainly reward her richly.



AHARON S. VARTABEDIAN

Aharon S. Vartabedian, a generous supporter of the projects of the A.M.A.A., died on August 29, 1975, in Abington Memorial Hospital, Abington, Pennsylvania, following a heart arrest. He was 76.

The second son of Serop Effendi and Maritza Vartabedian, Aharon was born in Husainig, Harput, in 1899. He was educated at Euphrates College, attended the American University of Beirut for a short period, then served as an interpreter for the British Army in

Egypt during the latter years of World War I.

Mr. Vartabedian survived the terrible massacre of 1915 during which his father and oldest brother were slain.

Left fatherless at an early age, separated from his family and a fugitive in his own country, Mr. Vartabedian, like many Armenians of this period who survived the massacre, looked expectantly to America for a fresh start. He immigrated to the U.S. in 1920. In 1926 Mr. Vartabedian met and married Miss Noorita Chatalbash, an immigrant from Harput.

On January 1, 1929 Mr. Vartabedian opened a drug store in the Olney section of Philadelphia. The business, which was born of struggle and nurtured by the unstinting labors of its owner and his devoted wife, was established and run for almost 50 years on the basis of friendliness and personal service. In time the store became a symbol of stability and integrity in the community it served.

An unpretentious and gentle man, and a gentleman, Mr. Vartabedian had an admirable streak of pride in his family and his heritage. In keeping with his lifelong concern for others, he generously supported Armenian benevolences. He was equally concerned for the well-being and greatness of his adopted country and wrote wise and practical personal letters to U.S. Presidents on crucial issues like labor and management, inflation, morality and had the satisfaction of receiving appreciative responses.

He is survived by his wife Noorita, his daughters Ms. Janet Vart and Mrs. Marion Thomas, and two grandsons, Randall and Robert.

The Board of Directors, while appreciating the thoughtfulness of the family for establishing a living memorial for their beloved, extends its sincere sympathies to them.

MRS. ARSHALOUS KASABACH OF DETROIT

Funeral services for Arshalous Kasabach, 87, mother of the late Drs. Vahram Kasabach and Harry Kasabach, pioneer in occupational therapy in Michigan, were held at the Armenian Congregational Church of Detroit, July 19, 1975.

Born in Sivas, in 1888, she was a graduate of Marsavan College for girls in 1907. The widow of Yervant Kasabashian, who was killed in the

1915 Turkish massacres, she came to the U.S. in 1923 with her two young sons after having served for 2 years as director of an orphanage in Athens, Greece.



Soon after arriving in America, she came to Ann Arbor, Mich. to live. The late Dr. H. Kasabach, her husband's brother, had preceded her there and was studying medicine at the University of Michigan. Mrs. Kasabach felt that a college town would be an ideal environment to bring up her sons and educate them.

Throughout the following years she worked tirelessly with much personal sacrifice. Her goal was to see her sons through their college years and this goal was realized when her sons graduated from the University of Michigan Medical School. She was the founder and director for 25 years of the occupational therapy department at the University Hospital in Ann Arbor. She was given a citation on her retirement from the University in April, 1950. Mrs. Kasabach was an honorary life member of the Michigan Occupational Therapy Association and a life member of the Armenian Missionary Association of America with which she has a substantial endowment fund the income from which is used for the tuition of needy Armenian students overseas.

Her late son, Dr. Harry Kasabach, a many-term beloved Board member of the AMAA, served the AMAA in Detroit as Chairman of the AMAA Chapter and stimulated great interest in the AMAA in the public. Her daughter-in-law, Mrs. Armen (Harry) Kasabach, a former Board member, continues Dr. Kasabach's service in the Detroit Chapter.

She is survived by 4 granddaughters, a daughter-in-law, and 2 great grandsons. The Board of Directors extend sincere sympathies to her next of kin.

Trusting in God, and for His sake, I would like to enter into partnership of service with the A.M.A.A.

Enclosed please find my check in the amount of \$.....

Use the gift for (state purpose):

Name

Address

Please make checks payable to the Armenian Missionary Association of America, and mail to A.M.A.A., 140 Forest Avenue, Paramus, New Jersey 07652.

Your contribution is tax deductible

9/75

LIST OF AVAILABLE BOOKS

(LEGEND: pb = Paper Bound; hc = Hard Cover; * = In Armenian)

93. Arlen, J. Michael. Passage to Ararat(hc) 8.95
 * 1. Armenian Evangelical Union Of The Near East, (hc) \$2.50
 Hokevur Yerker
 * 2. Armenian Evangelical Union Of The Near East, (pb) 50
 Krisdonyah Undaneekin Teru Ungerootyan Mech
 * 2a AEU-NE—Armenian Evangelical Hymnal, (with music) (hc) 5.00
 * 3. Armenian Martyrs' Cong. Church, Phila., Pa., (pb) 1.00
 Seervadz Avedaranagan Yerker
 * 3a Armenian Students Association, The Whole
 Armenian Catalogue (hc) 3.95
 4. Arpee, Leon. A Century of Armenian Protestantism, (pb) 50
 * 5. Athanas, Hour A. Nushoynler Yev Nushkharner, (pb) 3.00
 5a Atikian, Martha. Armenians' Names, (hc) 3.50
 6. Baboian, Rose. The Art of Armenian Cooking, (hc) 6.95
 7. Barsumian, Nazareth, Stowaway to Heaven (hc) 10.00
 8. Bedikian, Rev. A.A. The Golden Age (Spanish Only), (pb) 2.00
 * 9. Bedikian, Rev. A.A. Kissagaran, (pb) 2.50
 * 10. Bedikian, Rev. A.A. Irak (Vols. 1,4,5), (pb) ea. 2.00
 Bedikian, Rev. A.A. Martik Yev Jamanagi
 Mudadzounner (pb/hc) 5.00
 * 12. Bedikian, Rev. A.A. Dzaghgakagh Mudadzounneroo 5.00
 * 13. Berberian, Haroutune. Hakhtanagh Hamerkin eh (po) 3.00
 * 13a Berberian, Haratourne, Paree Louye Nor Tareshirchan (pb) 3.00
 * 14. Bible, NT., No, M243X, 5 1/4 x 4 1/4, Ig. pr., leather 9.00
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Sincere Condolences

In one or more of the following ways, the Association has learned of the death of AMAA donor members listed below.

1. The friends or immediate relatives of the deceased AMAA member informed the AMAA office of their demise.
2. The AMAA was made beneficiary of a will or an estate.
3. The AMAA was designated for the reception of gifts in lieu of flowers in memory of the deceased.

There may be other members of the AMAA who have departed from us but of whom we are not aware or somehow overlooked. The Board of Directors request that the AMAA office be kept informed. The Board would like to take this opportunity to extend its belated but heartfelt condolences to the families of the deceased through the medium of this Newsletter.

Mrs. Arshalous Ajderian
Sherman Oaks, Ca. August 20, 1975

Mr. Charles Arslanian
Valley Stream, N.Y. Sept. 9, 1975

Mrs. Eleanor Moss Clark
Huntingdon Valley, Pa. 1975

Mr. Arakel Demirgian
Astoria, N.Y. August 5, 1975

Mr. Manuel Gertmenian
Pasadena, Ca. October 20, 1975

Mrs. Vartanoosh Gostanian
Providence, R.I. Sept. 6, 1975

Mr. John Gregory
Watertown, Ma. Sept. 9, 1975

Mr. Mgrdich Janigian
Detroit, Mi. March 30, 1975

Mrs. Julia (Juhar) Momjian
Philadelphia, Pa. August 21, 1975

Mrs. Elizabeth Kaprielian
Fresno, Ca. July 5, 1975

Mrs. Arshalous Kasabach
Grosse Pointe, Mi. July 19, 1975

Mr. Mihran Koshgarian
LaGrange, Ill. Sept. 4, 1975

Mrs. Louise Levonian
Troy, N.Y. 1975

Mr. Sampson Parsekian
North Bergen, N.J. October 25, 1975

Mrs. Veronica Sadoian
California 1975

Mr. Aharon S. Vart
Philadelphia, Pa. August 29, 1975

Major Frank B. Wood
Rockledge, Fla. Sept. 1975

Miss Hariklia Yeranian
Newtonville, Ma. October 7, 1975

Mr. Jerry Zerounian
Lexington, Mi. June 20, 1975

AMB OU AREV (hc) \$5.00

Lusine Tashjian
Dumont, N.J. 1975
A collection of inspiring poetry and instructive prose, in Armenian.

PASSAGE TO ARARAT (hc) \$8.95

Michael J. Arlen
A remarkable account of a journey to discover his Armenian identity—what it is to be an Armenian, and what it was to be an Armenian. It is a true story with the drama and resonance of a novel.

JUST A REMINDER

1. The Third General Assembly of the AEU-NA will be held on June 24-27, 1976 in California. You will hear further in regard to location and other details.
2. Any proposed amendments to the Constitution should be submitted in writing to the Executive Council at an early enough date so that member Churches may be notified of the proposed amendments three months prior to the Third General Assembly.

BOOKS, BOOKLETS RECORDS RECEIVED

ARORYA UNTERTZOUMLNER (hc) \$5

Aghavni H. Kazanjian

Aleppo 1973

These are collection of daily readings from the pen of men of spiritual depth and will be extremely useful for the spiritual development of the reader. In Armenian.